The Western Luminary.

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From the Columbian Star

CONFERENCE WITH PAST HOURS.

Dull homilies on the waste of time may be heard almost every day, even from persons of suspected morality. It is a cheap method of acquiring the credit of sober reflection, and of creating an appearance of projected reformation. But it so happens that the most wordy sermonisers on this subject, are generally those who continue in their own person, to furnish most abundant matter for the reiteration of such discourses. Their pompous lamentations, therefore, die away upon the air which receives the momentary percussion, and they begin afresh the whining philosophy of regrets for mispent time. As it is a vain expectation to think of correcting the indolent habits of such beings we must endeavor to meet them on their own ground, and if possible persuade them to parly a moment with their PAST HOURS. We would not carry them back to the days of which reminiscence contains no records, but would solicit only for their YESTERDAYS, a friendly conference.

Do the days of your probation look back, upon you, with smiles, or like the Thracian archer, do they wound you as they retreat, and leave in your hearts an envenomed dart? If they frown not upon you with an indignation too repulsive, approach them before they fly beyond the reach of accurate retrospection, and hold with them a friendly talk. They will tell you of broken vows and omitted duties, of slighted mercies and abused favors, of threatening dangers and wonderful preservations. From their broad record they will read you many a portion of that private history which you have vainly thought was consigned to an eternal oblivion, but which looks fresh and legible upon their unrolled volume. Ask your PAST HOURS what report they have carried to Heaven respecting you, what memorials of your destiny they can furnish, and what intimations they can give of your future lot.

Conference with your PAST HOURS, will make you acquainted, at least in some degree, with those which are yet to come. Experience, though like the fair prophetess, constantly denies credit, is yet the only eye that can foresee the character and events of the portentous tide that comes rolling on toward you. And what is experience, but CONFERENCE WITH OUR YESTERDAYS? Should the past throw back upon us the scowl of an angry visage, we may fear that when the future is added to the past, that hostile appearance will be increased. Should the past reproach us with the neglect of religion, with ingratitude to God, with unkindness to Christ with quenchings of the Spirit, we may have reason to fear that the future will have no reason to treat us with greater indulgence.—Therefore let us make friends of our PAST HOURS, by pledging, in humble reliance upon grace the FUTURE to God.

RELIGION.

DYING FRIENDS.

Who that breath hath not felt the pang of separation which death interposes betwixt the dearest friends? Where is the heart that hath not bled by the keen dart of the great Tyrant, and where is the house into which the gloom of mortality hath never introduced the still horror of faded forms, and dissolving relics? Who can feel no responsive sympathy with the Psalmist, when he complains so tenderly. *Lover and friend thou hast put far from me and my acquaintance into darkness?* To many this life itself is little more than a dark gallery, hung with the images of the tomb, and only cheered by the lamp of hope which throws a flickering light upon the grand termination. Almost every day that passes is the anniversary of some calamity which reminds them of the prostration of their hopes, and of friendship's last farewell.

1. Dying friends read us an awful, yet instructive lesson. To stand by them and see the world gradually recede, whilst they weigh anchor for the great ocean of eternity,—to behold the stern hand of death barring up the gates and avenues of life, and shutting out from them every possible enjoyment, and driving them in upon the untried solitude of an unexplored region, to witness the faint struggles with which they cling to the last fibre of being, and seem reluctant to breathe out their spirit, is a scene, the memory of which no feeling heart can ever shake off.

2. Their hands, cold and withering in death, yet have strength enough to tear from us the plumes of vanity, and cast them in the dust. How do their last groans rebuke our pride, and shame our animosity, and confound our envy, and refute the idle speculation of adventurous ease? The softest music creates disgust in our minds when pressed down and dispirited by the loss of those whom we love.

3. Dying friends breathe an admonition to us in reference to living friends. They seem to say "Be more faithful to them than you have been to us. Do not so often plant in their bosoms the pang of ingratitude. Towards them restrain your obliquities of temper, and cherish them with a more uniform benignity than you have shown to us."

4. They leave us with a cloud of sorrow resting upon us, but it is a cloud which presents a salutary shade, and damps the ardors of vain imaginations—a cloud which mitigates the intense light that would otherwise dazzle us, and allows us to contemplate surrounding objects in the sober hue of reality. They clothe the heavens with darkness and the earth with sackcloth, but they teach us at the same time how to die.

'Our dying friends are pioneers, to smooth
Our rugged paths to death.'

5. They appear too to beckon us away from the ensnaring scenes of earth. Shall we not feel an additional motive to love the heaven that receives them, and that Saviour, with whose love they glow with a more noble flame, and that society to whose sacred enclosure they are admitted? Shall we not turn our thoughts from that dust which contains all of them that is mortal, to that excellent glory in which they are absorbed, and where they learn in an instant to forget the sufferings of this present time.—*Ib.* FAITH.

From the Home Missionary.

MINISTERS ARE OFTEN USEFUL WHEN THEY DO NOT KNOW IT.

There are few earnestly engaged in preaching the gospel to perishing sinners, who do not often adopt the language of the prophet: *Lord who hath believed our report?* Judging from outward appearances, or sometimes from their own feelings, they conclude that their sermons have no good effect. That they often mistake on this subject is evident from the following statement of facts.

A short time before I became the Pastor of the church in this town, the Rev. Mr. S ——, then a young man, preached one sermon in the church. In the evening he was expressing to his friend with whom he lodged, his discouragement; and said particularly that the sermon of that day could not be useful to any person. How great then must be the surprise of Mr. S. when he shall be told at the judgment seat of Christ the following story.

Not long since Mr. L W ——, a member of the church here, asked me if I was acquainted with the Rev. Mr. S. 'Very well,' I replied. I heard him, he observed, preach once in this place, a good many years ago, and that sermon was the means of awakening me to a sense of my danger, as a poor blind and guilty sinner. I had many a hard struggle to get clear of my convictions; for it was many years sooner than I had intended to become religious. Sometimes I succeeded pretty well and felt comfortably. But in spite of all I could do, the same convictions would return again, and often with a greater power than before. I became afraid to hear preaching, for I always felt more uneasy after it; and I was glad of any excuse to stay at home. After fighting in this way for several years I became so miserable that I was glad of the privilege to pray for mercy, and rejoiced when I found, as I hope I did, that there was mercy for me, a poor sinner! After a moment's pause, he added, I shall always believe that God directed Mr. S. —— to preach that sermon that it might be the means of saving my soul. I did not observe any body else that appeared to feel it; nor have I heard any body say they did; but it was a great sermon to me. I have always wished to hear Mr. S. again, but if I never should, I will be thankful till the day of my death that I heard him that one time.

In the morning sow thy seed and in the evening withhold not thy hand. for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

From the Western Recorder.

SPEECH

Of Rev. A. D. Eddy of Canandaigua, at the recent anniversary of the American Bible Class Society in support of the following resolution:—

"*Resolved*, That the attainment of the sublime objects of other benevolent institutions, which are the glory of our age demands of Zion's friends, a remembrance of the Bible Class Society in their prayers, and in their patronage."

In presenting this resolution, Mr. President, I regret, that I have made no preparation to sustain it. But, Sir, to every lover of the bible, and to every friend of our benevolent institutions, it will recommend itself.

In all the enterprises of christian benevolence, there is a most delightful harmony and symmetry. It is here, as in the natural world, an intimate connexion, a mutual and reciprocal influence, pervades its separate parts. You may trace this from the God of nature, down through all the ranks of descending intelligence; from the grand and blazing centre of our system to the faintest star that gleams in the firmament of night, from the spreading oak, to the shrub that springs at your feet; from the grand principle of life, to the feeblest pulse of nature. So there is a native connexion, a mutual and reciprocal influence, pervading the multiplied enterprises of christian benevolence. While some may be more important than others, each in its place seems essential to the rapid advance and successful triumph of the whole. While all are united "in the same object, they are indeed members one of another."

The institutions to which this resolution alludes, are indeed the glory of our age; they commend themselves more and more every day to the warm affections and extended patronage of all the friends of Zion and of men. While the heart is bleeding over the moral miseries of the world, and the eye is turned to watch the increasing light of the promised day of mercy, and the word of God securing salvation to all men through the labours and prayers of his church, these institutions become doubly more interesting. While the design of these institutions is incomparably noble, and the blessing of God secured by his own pledge to its vigorous prosecution, I confess, Sir, I mourn that they do not march forward more rapid, and secure at once the splendid triumphs predicted for the church. Why do they not, Sir? There are resources now in christendom sufficient, if drawn forth in vigorous exercise, to spread at once a knowledge of the cross throughout the world. The church has but to act, and the work is done; and to speak in the language of another, I am weary of seeing things *doing*. I want to see something *done*.

What, then, if the church has the means, prevents the conversion of the world to Jesus Christ? I answer it is ignorance of the bible—*ignorance* of the bible, Sir. This is the sin of the church, settling a deadly incubus on on her energies. While this blessed book is pressed to many a christian bosom as the richest treasure of heaven to man; while it is the first we commit to our infant children and the last on which the dying Christian closes his eyes, blessed in that hour with its promises of immortality; it is still a book but little understood, and most lamentably neglected, even by multitudes that love it. We know but little of the bible; for the pious patriarch, who has watered its pages with tears for almost a century, is more and more lost in its revelations, and dies weeping over his ignorance of the bible. And *are we* familiar with all that Moses wrote? with all that swelled the notes of David's lyre? drew such lamentations from the elegiac Jeremiah; and filled with rapture the evangelic prophet? How much of the gospel lies hid even from the heart of piety; how much of the profound reasoning of Paul, and the paternal tenderness of the loved disciple?

Let the doctrines and the duties of the bible be more fully understood; let its heavenly spirit be breathed through the churches, and an energy sufficient to convert the world is at once awake.

I open the Bible, Sir; the first inscription that meets my eye is LOVE; broad and bright on every page, *love* to God, and *love* to man. Let this be understood & deeply felt as disclosed and inculcated in the bible, and from lands now blessed with its truth, an impulse would be imparted to benevolent institutions, which would diffuse christianity throughout the world. The love of the bible is so pure, so permanent, pervading and expansive, that it never leaves the soul to rest while there is one want or woe to be relieved on earth.

Again I open this record of inspired truth, and I find CONFIDENCE in God clearly inculcated, and most forcibly enjoined. What *love* wishes to accomplish, *confidence* wishes to attempt. With faith in the promises of omnipotent aid and divine guidance, what can be too great for *benevolence to* accomplish? With the predictions and promises of eternal truth correctly understood, and implicitly accredited, an energy never known before would immediately spring forth to accelerate benevolent enterprise. *Confidence* would secure, while *love* would brighten and bless its rapid march.

Once more, in turning to these sacred pages of the bible, I find unceasing ACTION urged by all the motives which time and eternity can press upon responsible existence. Moral action is the life and health and happiness of God's moral kingdom. It is like the ever beating pulse of the heart, spreading beauty and bloom with warmth and augmenting *strength* through the human frame. It is as the physical action given by the God of nature to the universe that rolls around us. The bible, while it urges implicit *confidence* in God, gives confidence to *act*. It gives no passive confidence to rest all on the revealed pleasure and favour of heaven. No. It enjoins *no* confidence, that would leave the great work of converting the world to rest inactive, till God, by some unpromised providence of miracles, shall change the ruins and the ravages of sin to the restoration of grace; but it enjoins a confidence that is the life spring of moral *action*, of increasing labour for Christ and human happiness. Be always abounding in the work of the Lord; do it now; do it forever, is the language of the bible. Faith without works is dead. That blind confidence boastfully proclaimed to be in God, so full and holy, that all the plans and purposes of redemption must be left untouched by human agency, that God may have the exclusive glory of filling the earth with righteousness, abundant and boastful as it may be in the church, draws no sanction from the bible. That speaks another language, "Woe to them that are at ease in Zion," and leaves a curse on inactivity. Vigorous, constant, untiring moral action is the demand of the bible; love desires it; confidence would attempt it.

But this is not all. Here, Sir, I learn another lesson, drawn as plain and pressed as powerfully. It is the lesson of FORTITUDE, a holy perseverance, as long as action shall be demanded, *confidence* urge, and *love* desire it. Here is something more than the feverish action, which springs not from pious principle, but from adventitious excitement, giving encouragement only to disappoint. Here is a deep wrought principle of decided, systematic, persevering, moral action—holy fortitude in the cause of God, which shall never cease till the purposes of heaven shall be accomplished. Let this sublime and determined principle of fortitude, to meet all obstacles, and dangers, and enemies which is so constantly required, and so affectingly exemplified in the bible, but be imparted to the benevolent institutions of this age and what could they not accomplish? How long, Sir, would the world lie in ignorance and sin! The visions of hope would soon be lost in the full realities of a world redeemed, and we, Sir, might share in its jubilee.

These, Sir, LOVE, CONFIDENCE, ACTION, FORTITUDE, are the FOUR PILLARS that support the magnificent temple of benevolent enterprise. The institution whose first anniversary we this day celebrate, and for which it is my privilege to plead, is pre eminently adapted to rear, to sustain and adorn these PILLARS. This institution is to open the bible; to pour new light upon its pages, and to draw from its long neglected truths, the enkindling spirit of its original inspiration. And I would ask, what might not be accomplished by characters framed according to this model of moral prescription in the bible? Unite the love of Moses, the confidence of Abraham, the action and fortitude of Nehemiah and of Paul, with such principles, blended in men of the present age; with all the facilities and encouragement to exertion; with all the promises and prospects of ultimate and speedy triumph, and what might not be accomplished? Such characters your institution is eminently calculated to create. Desiring as we do then, the universal triumph of christian philanthropy, this institution shall have remembrance in our prayers; it shall be protected by our patronage.

Unexpectedly to me, allusion has been made in your report to my own bible class. In that class I had drawn around me a circle of the most interesting youth. It has been blessed indeed, Sir. For months they had eyes to weep, but not hearts to feel the claims of Jesus on their love. When, by some special providence, they were softened and made solemn, I pressed the necessity of giving immediate attention to the salvation of their souls, and called on all that would do it, to give a sacred pledge in prayer. In a moment, Sir, all around me were on their knees before God. The pledge was given, given to be redeemed too; for all save one have professed their faith in Jesus, and she lingers like a weary and stricken dove, fluttering at the window of the ark.

Since that solemn hour, the Sabbath school has been blessed; the whole congregation has been blessed, and a new impulse given to every benevolent enterprise. My own experience will most assuredly recommend the resolution I present.

While all our institutions are im-

portant, rising together fairer than the bow of promise, that stretched across the heavens, as the waters of the deluge passed away, I believe, Sir, this society, tho' last, will not be found the least important. It may yet appear the living fibre of the moral system; the very soul and sure support of true benevolent designs; sending forth a warm and controling energy through all its kindred institutions; and become, indeed, the unfailing nursery of the whole. Here, in the bible, is the wisdom and power of God; THAT LOVE which waters cannot quench, and floods cannot drown; and your society is *to draw* it forth, to command the *moral energies*, and direct the MOVEMENTS of the world.

CHARACTER OF CALVIN.

JOHN CALVIN, the celebrate reformer, was born at Noyon, a city of France on the 10th July, 1509. At an early age he gave indications of distinguished intellectual endowments, and through all the stages of his education made very rapid progress in the acquisition of knowledge. As he exhibited in his whole deportment an uncommon degree of piety and moral virtue, he was early devoted by his parents to the service of the Catholic church. But his almost intuitive apprehension of the corruptions and errors of that church soon led him to renounce the tonsure for the study of the civil law. Light was now beginning to dawn upon the world, after a night of centuries. In Germany, the intrepid Luther had commenced his attack upon the prescriptive and exorbitant claims of the Papal power. In Switzerland, France and England, a few undaunted souls had arisen and resolutely espoused the cause of religious truth and freedom. At this important crisis in the most valuable interests of men, the enlightened and efficient mind of Calvin did not sleep. At the age of twenty three, having become firmly established in those views of religion, now embodied in his Institute, he renounced the profession of the law, and devoted himself exclusively to the interest of the Protestant cause. Calvin was peculiarly qualified to act at the time and in the scenes he did. Luther had gone before.—Possessed of a harsh and impetuous temperament—a reckless energy of soul, he convulsed, agitated, roused, the sleeping element of society—stirred up the public mind to active and independent investigation. Hence, when Calvin came upon the stage, the whole mass of intellect about him was in a state of bold inquiry, of perilous agitation. An impulse had been given to society: it required the hand of a master to regulate the motion. The storm had been raised: some presiding energy was needed to control its rage, or it would have spread, over the dearest interests of men, entire and unlimited desolation. Calvin was the man for this delicate and difficult task. God raised him for the work. He was calm, intellectual, collected. He had outstripped the world in the discovery and developement of truth. As an expositor of the Scriptures he was sober, spiritual, penetrating. As a theologian, he stands in the very foremost rank of those of any age or country. His Institutes, composed in his youth, amidst a pressure of duties & the rage and turbulence of the times, invincible against every species of assault, give him indisputably this pre eminence. As a civilian, even though the law was a subject of subordinate attention, he had few equals, among his cotemporaries. In short, he exhibited in strong and decided developement, all those moral and intellectual qualities, which marked him out for one who was competent to guide the opinions and control the emotions of inquiring and agitated nations. Through the most trying and hazardous period of the reformation, he exhibited invariably, a wisdom in council a prudence of zeal, and at the same time a decision and intrepidity of character which were truly astonishing. Nothing could for a moment deter him from a faithful discharge of his duty—nothing could drive him from the path of rectitude. When the very foundations of the world seemed to be shaken, he stood erect and firm, the pillar of truth. He took his stand between two of the powerful kingdoms of the age, resisted and assailed alternately the whole force of the papal dominion—maintained the cause of truth and God against the intriguing Charles on the one hand, and the courtly and bigoted Francis on the other. The pen was his most effectual weapon; and this was beyond the restriction or refutation of his royal antagonists. Indeed, on the arena of theological controversy, he was absolutely unconquerable by any power or combination of powers which his numerous opponents could bring against him. He not only refuted and repressed the various errors which sprang up so abundantly in consequence of the commotion of the times, and which threatened to defeat all the efforts which were making for the moral illumination of the world, but the publication of his Institutes, contributed to a wonderful degree to give unity of religious belief to the friends of the reformation, and, of course, to marshal the strength and combination give success to the efforts of all the saints. But time will not allow me to give any thing like a detail of the excellencies of this illustrious reformer's character, or of the invaluable services which he has rendered to society. He was a great and a good man. To the full import of the phrase, he may be styled a benefactor of the world. Most intensely, and effectually too, did he labour for the highest temporal, and especially for the eternal interests of his fellow men. He evidently brought to the great enterprize of the age, a larger amount of moral and intellectual power than did any other of the reformers. Even the cautious Scaliger pronounces him the most exalted character that has appeared since the days of the apostles, and at the age of twenty two the most learned man in Europe. And the immediate influence of his invincible mind is still deeply felt through the masterly productions of his pen, and will continue to be felt in the advancement of the pure interests of the church until the complete triumph of her principles.

But notwithstanding the noble virtues of Calvin's character, and the imperishable benefits which he has conferred upon the world, perhaps there never has been the man whose name has been the object of so frequent and so gross slanderous imputations as his. Catholic and Protestant, infidel and believer, have often most cordially united in their endeavours to obscure the reputation of this illustrious man. Indeed Calvin and Calvinism are sounds at which many stand aghast with a species of consternation as expressions which import something unutterably barbarous and horrible. And it often happens that those who are the warmest in their hatred of him, and most plentiful in their reproaches, have never read a single line of his writings, nor know scarcely a fact of his life. Now why is it that Calvin has been singled out from the rest of the reformers as a mark for the poisoned shafts of obloquy, is very strange, not to say altogether unaccountable. He was plainly in advance of his cotemporaries in all those moral and intellectual qualities which conspire to form a lovely and dignified character. True, he had some of the harsh features, the irritable and impetuous temperament and inflexible spirit of the times. Well for the world that he had. How could he have done the work assigned him without some of these severe ingredients in his constitution? Where every thing around combined to crush him down or thrust him from his course, how could he have stood erect, and undaunted for the truth without something unbending and invincible in his principles and feelings?

Calvin deserves the thanks and not the curses of posterity. He was ardently esteemed by all the good of his own time; and he has since been, is now, and will continue to be esteemed, so long as high moral excellence and the stern majesty of virtue shall to any extent be objects of human approbation.

[Chris. Spec.

THE PRESENCE OF GOD.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is every where, and boast that he resides amongst your nation. I should like to see him." "God's presence is indeed every where," replied Joshua, "but he cannot be seen; no mortal eye can behold his glory." The emperor insisted. "Well," said Joshua, "suppose we try to look first at one of his ambassadors." The emperor consented. The Rabbi took him into the open air at noon day, and bid him look at the sun in its meridian splendour. "I cannot," said Trajan, "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight destroy you."

Hebrew Tales.

UNHOLY AMUSEMENTS.

The Presbytery of Georgia, were called on at a late meeting to decide "What is the duty of the Session of a Church towards its members, who frequently or unfrequently attend places of public or private amusement, especially *Balls, Dancing parties, Public assemblies*, the *Theatre* and *Circus?*" To which they replied "It is the duty of the Session of the Church, to *admonish, warn reprove, persuade* the members of the Church to abstain from these things, according to the Gospel. But if these measures fail to effect this object it is the duty of the session to suspend or excommunicate them from the church, by the authority vested in them."

We learn, from the Worcester paper, that a representative from that town, (William Eaton, Esq.) while standing on the steps of the capitol in Boston, on the 6th of June, was presented with a letter from the hand of a small boy, who immediately disappeared. On opening the epistle, he found enclosed a three hundred dollar bill of the Manufacturers and Mechanics Bank, with a request that he would appropriate it to his own use and benefit, adding that at some future time, he might possibly be informed of the causes which led to the measure.

The suicides in Paris during the last year are stated at 1265, of which 913 were occasioned by gaming.

THE WESTERN
LUMINARY,
PUBLISHED EVERY WEDNESDAY.
LEXINGTON, KENTUCKY:
JULY 23, 1828.

OUR OWN AFFAIRS.

A sense of duty constrains us to inform our friends that we need their influence in promoting the circulation of our paper. From some cause we have lately had a very considerable falling off from the number of our Kentucky subscribers. Our readers can better judge than ourselves whether the Western Luminary has become less valuable and interesting than formerly. If it has we can assure them that it is not from any want of *effort* on our part, but it must be from want of *means*. We are happy however to say, that we do not now recollect but one solitary instance in which dissatisfaction with the paper has been given as a reason for discontinuance. The complaint almost uniformly is "the hardness of the times," or "I have subscribed for the ——— Magazine."

We have hastily thrown out this hint, and design saying something more on the subject next week.

WEST-LEX PRESBYTERY.

An adjourned special meeting of the West-Lexington Presbytery will be held at Nicholasville on Tuesday next. To be opened with a Sermon at 11 o'clock, A. M.

REVIVALS.

Although some of the readers of our paper may have already become wearied by seeing this subject so often introduced into our columns, we hope and believe all who *really* love our Lord and Saviour Jesus Christ, and who *ardently* desire the salvation of the souls of their dying fellow-immortals, will rejoice because the Great Head of the Church is carrying on such a mighty work of grace in our land, and gathering thousands into his fold. And we would affectionately advise any professing Christians who can read these accounts with cold indifference, to examine prayerfully the evidence of their own discipleship.

LEXINGTON, KY.

The Lord has not forsaken his people in this place. On last Sabbath, in the 1st Presbyterian Church, we had one of the most solemn and interesting sacramental meetings that we have ever witnessed or enjoyed. At the opening of the morning service, sixteen persons, (having been previously examined by the session of the church,) in the presence of a very crowded assembly, made a public profession of their repentance towards God and faith in our Lord Jesus Christ. After the sermon, when a separation was called for, it was found that a large majority of the assembly were professed followers of the Redeemer and obeyed His dying command, *Do this in remembrance of me*." The lower part of the house was entirely filled with communicants: the spectators occupying the gallery. The number of communicants was estimated to be about 700.

FRANKFORT, KY.

During a sacramental meeting at Frankfort, which closed on Wednesday last, about 40 persons were added to the Presbyterian church in that place, and many more were deeply anxious about their immortal interests. We would affectionately request the friends of Zion to remember Frankfort. May this fountain of moral influence "send forth streams that shall make glad the City of our God."

ANDERSON COUNTY, KY.

Extract of a letter from Rev J R Moreland to the Editor dated, "Versailles July 20th 1828.

"DEAR SIR—The work of which I informed you some weeks ago continues with increased power and glory.

Brothers Smith, Forsythe and myself attended a meeting at the Upper Benson Church in the lower part of Anderson county, commencing the 13th and ending the 17th of the present month.

Thirty six persons made a profession of religion, and it was supposed between 50 and 60 came forward as anxious persons."

CINCINNATI, OHIO.

Extract of a letter from Rev. David Root to Rev. N H Hall, dated "Cincinnati July 16 1828

"Dear Brother,—You have heard what God in mercy is doing among the inhabitants of this place. Now, the object of this communication is simply to repeat to you the Macedonian cry—"Come over and help us."

My health is very feeble. I have not been able to preach for more than four weeks.—Brother Hall, can you not make us a visit at this time? We need the help of some of our brethren very much. A great work is going on here. Nearly three hundred have already been added to the two Presbyterian Churches in this city."

Extract of a letter from Rev. Wm G. Gallaher to Rev N H Hall dated "Cincinnati July 17, 1828.

"Dear Brother,—There is at this time great interest excited on the subject of religion in this place. Our meetings for publick worship have continued from day to day for more than two weeks past, with increased solemnity. More than 330 have been added to the two Presbyterian Churches within the last two weeks, and many others are in a state of great anxiety. Between one and two hundred, I am informed, have been added to the Baptist and Methodist Churches in the same period.

"Another fact which I would mention in this connexion is, that for the last two or three weeks, during which time the Churches in this city have been much crowded, the Theatre, which, until late, has been liberally patronized, has been very thinly attended. On last night a stranger of some curiosity, visited the two Presbyterian Churches, one Methodist Church, and the Theatre. The Churches were much thronged, but the performances at the Theatre were postponed for want of an audience. May the great Head of the Church, whose right it is to reign, carry on his work till he shall subdue the world to himself."

DOCTRINE OF THE TRINITY.

Extracts of a Sermon delivered by the Rev N H Hall, on John v 39 first clause in the 1st Presbyterian Church Lexington, on the first Sabbath in July, in defence of the doctrines of the Trinity, Divinity of Christ &c &c. against the attacks of Infidelity, under its varied forms.

All Scripture is given by inspiration.—An important fact should be distinctly known, that we may correctly understand the word of God; and that is, that the Scriptures *classify* the subjects of which they treat and present their own explanations and testimony to each subject in its proper place; there is no confusion or improper mixture in scripture evidence. When they speak of the creation of the world, they do not confound that subject with the doctrine and testimony concerning the reign of Christ, or the destruction of Nineveh, or the fall of Babylon. When they speak of the human nature of Emmanuel, they do not mean thereby to explain and defend the Deity of Christ; and when they say that the Father is greater than the man Christ, or Son, they do not intend to prove that the Logos, or Deity of Emmanuel is not equal to the Father.

Let us "search the scriptures," that we may know what is their testimony concerning the doctrine of a Trinity of Persons in the Godhead.

The *Hebrew* word *Elohim*, is a noun substantive of the plural number and is translated by the word God; and is not unfrequently joined with plural verbs and adjectives, to express a plurality of persons in the divine nature. The Jews would persuade us that tho' this noun is plural it should not be used as such, except on particular occasions; but any person who will take the trouble to examine their reasons for this opinion will find them feeble and inconsistent; and that the real reason is their *hatred against the Divinity of Christ and the doctrine of the Trinity*. But when even a Jew becomes a Christian, he is a warm advocate for the Divinity of the Saviour, and the Trinity, and for the real and obvious meaning of the term *Elohim*. The following extract is from the pen of John Xares, a converted Jew, who lived in England more than a half century past. He *published a sensible and affectionate address to his unbelieving brethren* in which he lays before them his reasons for abandoning the Jewish religion, and becoming a Christian. "The Christians," says he, "confess Jesus to be God; and it makes us look upon the Gospels as books that overturn the very principles of religion, the truth of which is built upon this article, the unity of God.—In this argument lies the strength of what you object against the Christian religion." He then undertakes to show that the unity of God is not such as he formerly believed it to be, an unity of person; but an unity of essence including more persons than one; and the first proof that he adduces is that of the name *Elohim*. "Why else," says he, "is that frequent mention of God by nouns in the plural number? as in Gen. i 1. where the word *Elohim*, which is rendered God, is of the plural number, though annexed to a verb of the singular number; which demonstrates, as evidently as may be, that there are several persons partaking of the divine nature and essence."

The same general sentiment is conclusively taught in Gen i. 26. And God (*Elohim*) said, let *us* make man in *our* image, after *our* likeness.

No substantial reason can be assigned why God should represent himself in the plural number, unless he consists of more than one person. Some tell us that this mode of speaking is designed to represent the *dignity* of God, and not any plurality *in him*. They say it is customary for a *king who is only one person, to speak of himself in the same style.* But how absurd is it to suppose that the great God, who is the author of all language, and who spake this language before man was created, should be compelled, to answer the views of Infidel objectors, to borrow his *mode* of speaking from the petty kings of the earth. And even admitting this could be so, *the cases will not agree*. "For though a king may say *us*, and *we*, there certainly is no figure of speech that will allow any single person to say *one of us* when he speaks only of himself." "It is a phrase that can have no meaning, unless there be more persons than one to choose out of." Yet this is the style which God uses when speaking of himself, as you may see by consulting Gen. iii. 22.

"And the Lord God said, Behold the man has become as ONE OF US" *One of us*; that is, one of the Trinity or Godhead. God had not, according to the notion of the Jews, a *house of Judgment*, composed of angels &c. for the prophet asks *Who hath known the mind of the Lord, and who hath been his counsellor?* Again, Gen. xi. 6. 7. "And *the Lord* said Let *us* go down and there confound their language" Isa vi 8. "I heard the voice of the Lord saying Whom shall *I* send, and who will go for *us*?"

Psalm xxxiii. 6. "By the word of the Lord were the heavens made and all the host of them by the breath, (Heb. Spirit) of his mouth" *The breath or Spirit of the Lord's mouth* must mean the third person in the trinity, and is called in Job xxxiii 4 the *Spirit of God and the breath of the Almighty*. When Christ communicated the Holy Ghost to his disciples, he breathed on them, which proves most conclusively, that Christ "who as a person, is *the word of the Lord, is in* nature the Lord *himself;* because the Spirit or breath of the Almighty, is also the *breath* of Christ" In proof of the same *truth*, you will consult Isa xlviii. 16 "And now the Lord God and his Spirit hath sent me." The person speaking in this passage is evidently the second person in the Holy Trinity The Lord God is the first and his Spirit is the third This must be seen by any person who will be at the pains to compare the context with the first chapter of Paul's Epistle to the Hebrews

Isa xxxiv 16. "Seek ye out of the book of the Lord and read—for my mouth, it hath commanded, and *His Spirit*, it hath gathered them" Here one directs persons *to seek out* of the book *of the Lord* and *read;* for my mouth saith *he*, hath commanded and *His Spirit*, that is the Spirit of the Lord, *it* hath gathered them. Here are the persons of the trinity the Father, the *Word*, and the Spirit

Numb. vi. 24. 25. 26. "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace." This is the manner in which the High Priest was commanded to bless the children of Israel, the name of the Lord, or Jehovah, was to be called *upon* them three times. Parallel with this is the form of Christian Baptism, in which the three personal appellations of Father, Son, and Holy Ghost, *are not represented as so many names*, but *as one name*: the one divine nature of God being no more divided by these three than by the single name *Jehovah* thrice repeated. The Father, or Jehovah, bless thee and keep thee. The Father is the author of all our blessings, and He it is that preserves us. The Son, or Jehovah Jesus, make his face to shine upon thee, and be gracious unto thee The Sun of Righteousness shall arise with healing in his wings or rays to all that fear the name of the Lord. Mal. iv 2. And the grace of our Lord Jesus Christ be with you all. Phil. iv. 23 — The Lord (the Spirit) lift up his countenance upon thee, and give thee peace. "Peace is the gift of the Spirit, who is the Comforter, and whose first and best *fruit is the work of peace.*"

Matt. xxviii. 19. Go teach all nations baptising them in the name of the *Father* and of the *Son* and of the *Holy Ghost*. 2 Thes. iii 5. The LORD (the Holy Ghost) direct your hearts into the love of GOD, (the Father) and into the patient waiting for CHRIST. 2 Cor xiii. 14 The grace of our Lord *Jesus Christ* and the love of God and the communion of the Holy Ghost.—These are the three that bear record in heaven (These are they,) the Father, the Word, and the Holy Ghost, and these three are one.

Infidelity has attempted to exclude this precious doctrine from the word of truth, by casting out many parts of the Scriptures, and this last quoted text particularly The reason is obvious. It would say, like a certain man wrote on another subject that it would be better to say Paul wrote nousense than to admit Calvinism to be true; it would be better for God's world to be annihilated than that the doctrine of the Trinity should be acknowledged to be true. "St. Jerom, who had a better opportunity of examining the true merits of the cause than we can possibly have at this distance of time, tells us plainly, that he found out how it had been adulterated, mistranslated, and omitted on purpose to elude the truth." Praef. ad. Canon. Espist. The authenticity of this passage cannot be doubted if we consider the facts in relation to it a few of which I shall here state, besides the statement of St Jerom. "The Divines of Lovain having compared many Latin copies, found this text wanting but in five of them; and R. Stephens found it retained in nine out of sixteen ancient manuscripts which he used.—It is certainly quoted twice by St. Cyprian, who wrote before the Counsel of Nice De. Unit. Eccl. 109. Espist. lxxiii. And also by Tertullian. The sense is not perfect without this text. Compare it with context, 1 John v 7. and then you will find a contrast between the three witnesses in heaven, and the three upon earth; "The Father the Word, and the Holy Ghost, whose testimony is called the witness of God; and the Spirit, the water, and the blood, which, being administered by the Church on earth, is called the witness of men. He that desires to see this text farther vindicated from the malice of Justus Socinus, may consult Pool's Synopsis, and Dr. Hammond."

The Saviour says that the testimony of two men is true. John viii. 17, 18 "I am one," says he, "that bear witness of *myself* The Father that sent me beareth witness of me. It is *the Spirit that beareth witness*. 1 John v 6. Here are the three that bear record. And Christ, on another occasion mentions a plurality of witness in heaven. "*We*," says he "speak that *we* do know, and testify that *we* have seen, and ye receive not *our* witness." John iii. 11. It pleased the almighty Father to give a demonstration of this great fundamental doctrine on a most interesting occasion, viz. at the baptism of Christ, as recorded in the 3d chapter of Matt. As the blessed Jesus went up straightway out of the water after he was baptised, lo, the Heavens were opened unto him, and he saw the Spirit of God, (not God, but the Spirit of God,) descending like a Dove, and lighting upon him, and lo, a voice from heaven, (the voice of the Father) saying, This is my beloved Son in whom I am well pleased Here are the three: the Father speaks from heaven. This is my beloved *Son*—The Son ascends from the water, and sees the *Holy Spirit* descending, and the Holy Spirit lighted upon him, and anointed him with the Holy Ghost above his fellows.

I have now presented you, my friends, with a few out of the many texts of Scripture that might be adduced in support of this glorious and soul cheering doctrine of the Trinity with a few reflections on them, and may you have honest hearts to receive the truth. [*To be continued.*]

CENTRE COLLEGE.

The commencement in this Institution was held on Thursday last The following were the order of exercises:

1. Prayer, by the Principal.
2. An Oration on the Spirit of Liberty by *James M Alexander* Georgia
3. An Oration on the Advantages of a Republic, by *Richard A Buckner*, Kentucky
4. An Oration on the cause of the Greeks by *Luther Mason* Kentucky
5. An Oration on the character of La Fayettee by *Stephen P. Cocke* Kentucky.
6. An Oration on the Mississippi Valley, by *Benjamin F Cochran*, Kentucky
7. An Oration on the Advantages of History, by *Robert Stuart* Kentucky.
8. An Oration on the influence of Christianity, by *Joshua F. Bell* Kentucky
9. An Oration on the Beauties of Creation, by *Thomas Nichols* Kentucky
10. Valedictory, by *James M Bush*, Kentucky.

The audience was large, and the exercises interesting. The degree of A B. was conferd on three young Gentlemen, THOMAS NICHOLS JAMES M. BUSH and JOSHUA F. BELL and the degree of A M on the Rev. JOHN POPE TROTTER, a graduate of the College. The degree of D D was conferd on the Rev JEREMIAH CHAMBERLAIN, President of the College of Louisiania; and on the Rev. ROBERT HARDIN, Professor in the Western and Southern Theological Seminary, Tennessee.

Centre College promises to assume a distinguished station among the Literary Institutions of our country and to be a source whence shall flow streams of Science and Literature to bless our land. *Olive Branch.*

KENTUCKY ASYLUM

On the afternoon of the same day an examination of three of the pupils of the Asylum for the Deaf and Dumb took place. The examination evinced the high degree of attainment in education, which may be made by the Deaf and Dumb. Among the exercises the following sentences were written from dictation by signs on a black board, in a fair and beautiful hand:

"The American Revolution originated in the oppressions of the English King."

"Patrick Henry was a distinguished Orator and a man of great Natural talents."

"Exercise is the parent of health."

Several words were given to one of the youths, on which to write original sentences On the word, *Powerful*, he wrote—"The Mammoth is more powerful than the Elephant." On the word, *Splendid* he wrote—"The Church of St Peter (at Rome) is splendid." On the word *Talents*—Dr. Johnson was a man of great talents and a most distinguished English Author" These sentences were wholly original in the ideas and language. It is earnestly urged upon parents having Children of this unfortunate kind to bring them to this Institution We assure persons at a distance, who may entertain any incredulity on the subject of teaching the Deaf and Dumb, it is not only practicable, but that they are capable of the highest degree of improvement *Ib.*

AMERICAN BOARD OF MISSIONS

The receipts of this Society from May 16 to June 20 inclusive, amounted to $16 842 79 the largest sum, we believe, which was ever contributed to its funds within so short a period. This is encouraging:—though it should be observed that it includes the annual receipts of several Auxiliaries. After all, there is no bound which can properly be set to these efforts, but the claims of a world lying in wickedness. It is no $100 000 a year, nor any other definite sum which should satisfy the consciences of Christians.—but the question should be, how much is needed!—how much can I give!

We do not hesitate to say that 100,000 dols. is not enough for those united in the American Board to give per annum for the salvation of perishing millions. It is but little more than half as much as the receipts of the London Missionary Society, or the Church Missionary Society, or the Wesleyan Missionary Society; and less than the receipts of the Society for Propagating the Gospel in foreign parts. All these Societies, and several others of a similar character are established in England; and neither of them, we presume, engages the interests of so many friends of religion as the American Board. The truth is, the standard of Christian benevolence is much higher in Great Britain than it is with us, notwithstanding the many kind and flattering expressions which we hear from the other side of the Atlantic. At the same time it is pleasing to reflect how great has been the increase of the missionary spirit in this country within the last 20 years; and to look forward to the brilliant part which America seems destined to take in re-conquering the world to Christ, in years to come.

New-York Observer.

We learn that Miss Thankful Skinner, who died lately at Woodstock, Conn. has bequeathed to the American Board of Foreign Missions the liberal sum of 1,500 dols., one third of which has already been received by Mr. G. M. Tracy, Agent of the Board in this city, and forwarded to the general Treasurer in Boston. This money, we are told, is the fruits of her industry in the humble, but honest and useful occupation of seamstress.—*Ib.*

NO FOREIGN NEWS

of any importance since our last

TRACTS.

Rev. Calvin Hitchcock's 'Address before the American Tract Society, Boston

I am aware, Sir, that a Tract is a very small thing, that costs but little; and in this proud world, it would not be strange, if some should be tempted to consider the whole concern of printing and distributing things so small, and of so little value, as quite below their dignity. Some professed friends of the race of man would have us undertake to save the world by science. The knowledge of the mathematics, of natural philosophy, and astronomy, of the eternal properties of the triangle and other diagrams—this is to purify the intellect, and swell the heart with a tide of benevolence, such as shines every where in the works of the great Architect.

Others tell us to address the understandings of men with deep and profound reasonings. The church must be built up and the world converted by logic. If you would send through the earth a thrill of holy joy, you must furnish "a feast of reason." Others are filled with zeal for learned investigations in those inexhaustible mines of sacred wealth, the Holy Scriptures. The world must be saved by Philology. But, a Tract—it is so small, so powerless, it can do no good. Call upon a lofty minded astronomer, a gifted metaphysician a learned orientalist, to aid a Tract Society! He is doing a great work, and cannot come down.

We would not undervalue the blessings of science. Would that we had scientific Tracts scattered in every work shop, and bar-room, and place of resort in this country, as they are in England. Far be it from us to hold in our low estimation the power of argument, addressed to human reason. Let the light of syllogisms be poured upon error and sophistry till they are ashamed. And let us honor the labors of the profound scholar who can march thro' a host of difficulties in regard to the literary history of the books of the Old and New Testament—and can throw light on the darkest passage in the Hebrew or Chaldee dialect. But what can all this do for the present population of the globe? We are called to act on a great mass of uneducated intellect; to move millions of hearts unaccustomed to deep research. Would we have them think? and think soberly? We must then throw among them the materials of sober thought, in a tangible and intelligible form. On millions of unlettered men the Holy Ghost must exert his renewing influence or they will be lost. The means and motives therefore, by which he works, must be furnished by the hand of Christian benevolence, in such a form as to be understood, and lay fast hold on the attention. God always sends his truth to the heart before he gives his spirit. May it not be hoped, that no man of learning, and talents, and piety, will be willing to leave this world; will feel that he has done all his duty, till he has given us a first rate tract? And that the first men in our country, as it respects influence and wealth, will lend their hands to the work of scattering these delicious morsels of Scriptural manna among the millions who people the earth.

Great good is to be done by preaching. It pleases God, by the foolishness of preaching to save them that believe. But we are unable, for want of men, to furnish this to one half the great family of perishing souls. And besides, the grand reason why preaching does no more good, is that it is so soon forgotten. The hearer, "like a man beholding his face in a glass, goeth his way, and straightway forgetteth what manner of man he was." And, Sir, I would give him a pocket mirror. It is the frequent presence of a thought in the mind which gives it power. Let the hearer's eye meet nothing on the way from the sanctuary, nor after he reaches his house to revive his recollection of what he has heard, and but little good can be expected. Most preachers can do but little good by printing their sermons. They generally excite but a limited and temporary interest and are soon thrown aside among the rubbish. But a Tract Society by its perennial operations, gives to the author of a Tract an incomparable advantage. It will cause the throbbings of his pious heart to be felt in a wide, and ever widening circle, long after that heart has become still and cold; and keep his gracious lips in perpetual motion long after they are sealed by the hand of death.

It has been a great desideratum among pious parents to find some method by which they could occupy the attention of children, in a proper manner, on the Sabbath; and prevent them from running wild, during the hours of holy time.—May I be permitted to mention my own experience on this subject? Among my children I have found nothing which could do this so effectually as a supply of tracts. I am convinced that in any case, where the children are barely able to read, if a suitable supply of the publications of this Society, were brought forward on Sabbath morning, and thrown on a table for their use, their attention would be seriously and profitably occupied most of the day. And I scarcely know how a benevolent individual could be better employed, than in going from family to family, where the Sabbath is not well regarded, and putting this system into operation. Who, Sir, can prescribe limits to the good influence of a national institution like this, when the auspicious day shall arrive, that a supply of their publications, which so happily illustrate and enforce religious principles by argument and example, shall be considered an indispensible article of furniture for the Sabbath, in every parlor and nursery, and kitchen throughout the land! and when the children of every family shall by their means, become so accustomed to religious reading, that if one of them were placed on the Sabbath where he could not obtain a religious book, he would feel as much incommoded, as he would to be deprived of his food. What a release this state of things would give to the proprietors of stage lines, and steam boats, and packets and livery stables! The iron hearted necessity, which they tell us, the voice of the public lays upon them to violate the fourth command would be effectually repealed. Oh let them come forward to this work like men. This, Sir, would soon put the country into such a state, that should it ever be printed in the papers, that the President of the United States had taken an excursion on the Sabbath every child enjoying the protection of his powerful arm, would know that he had done wrong; and his young heart would be grieved, that an example so withering to his best resolutions and feelings, had come down upon him from on high, adorned with all the glories of Excellency, and Honor, and Dignity, and Majesty.

Many accounts have been published of the beneficial influence of the publications of this Society. I rejoice in them. But let no one imagine that all this influence has been, or can be, published. I should as soon think of publishing an account of all the good influence of the light, and the atmosphere, and the rain.

I have seen a Sabbath School increased in number, from ninety, to an hundred and fifty, by distributing in a country Parish the Sabbath School Teacher's Address to Parents. A striking illustration of the manner in which one object of benevolence acts on another. The relation between these various objects is not like that which subsists between fire and water; it is more like that between fire and wind. I have also known several instances, in which the Tract on Quenching the Spirit, has brought to a happy crisis the mind of an awakened sinner. It has proved like an iron gate, built across the way to death.

The Tract system is suited to exert a wide and lasting influence, at little expense. The field is as wide as the world; but it might be easily occupied. The press is a universal language; it can speak in every dialect. With one half the amount spent by the people of this Commonwealth for ardent spirits merely to tear down the walls of our earthly tabernacle, and shake the pillrs of government, and destroy souls, the publications of this Society might be scattered over the world. They might be seen falling thick upon the plains of India, and China, and Japan, like myriads of blossoms shaken from a vast fruit tree. Their voice might be heard in all the wilds of Africa; and through the rich vallies of South America.—They might be sent to follow in the chase and be read around the council fires from the Rocky Mountains to the Pacific Ocean. They might invade every section, and bless every dwelling, from the frozen pole, to the burning line in both hemispheres. And, Sir, the heart of benevolence cannot but ache at the thought of the number of wealthy men who are yet strangers to the felicity of doing good—whose situation reminds us of a wealthy man starving in a golden cage. How blessed shall be that rich man, whose pious and princely liberality shall make the Tract system what it might be. No man, probably will find himself surrounded by a more numerous or glad some throng of the sanctified in the kingdom of glory. And it will, surely, abate nothing from his gratitude that among them should be found the colored children of Africa, the despised gypsy, the untutored Indian, the unlettered peasant, and a multitude of children, who scarcely had time in this world to lisp the language of praise. And let us remember the smallest mite, devoted to this object in humble piety, shall not fail of doing good here, nor be forgotten hereafter.

PREVALENCE OF A MOTHER'S PRAYERS

[FURNISHED BY A CLERGYMAN.]

Mr Editor—While in the service of the American Home Missionary Society, in the town of ——, in this State, (N. Y.) I became acquainted with a family, whose history may interest the readers of your valuable paper. The number of the family was seven, viz. the father, mother, & five sons. The first four of the sons were between 14 and 22 years old. Of this family the only individual who professed religion was the female head, who had for several years been an ornament to the visible church. Soon after making a

public profession of her faith, she felt it to be her duty, and a most precious privilege, to dedicate her children to God in baptism. She led them to the altar, and the emotions of her soul were unutterable. Her melting heart went up to God in supplication for his blessings on her off-spring. Fervent ejaculations, like the following, ascended from her anxious spirit: "Oh Lord, give me grace to perform the conditions of this covenant into which I am now entering. Enable me to train up for thee my dear children, which I now bring into thy temple to dedicate to thy service. Help me to instruct them; to pray for them, and to set a pious example before them. Ever impress my mind with the obligations which thy covenants lays upon me. Oh may I always feel that without thy grace to renew and sanctify my off-spring, all my labors for their good will be unavailing — Now, Lord, give me faith to take hold upon thy covenant for the sake of Jesus Christ, my Redeemer."

After these silent breathings of her soul to God, she reached out the hand of faith and laid fast hold of that promise where God engages to be a God to faithful believers and their seed. When the seal of the covenant had been placed upon her children, she returned from the sanctuary thankful for the inestimable privilege which she had enjoyed. Never after did she forget the feelings and the vows of that day. Her children were instructed in religion, and always were favored with a living example of its excellency."

When I first became acquainted with the family, the father was intemperate, and of course, neglectful of business; and the children were mostly from home laboring to procure a comfortable support for themselves and their parents.—Within a few weeks from the commencement of my ministerial labors in that place, several of the sisters in the church (among whom was the mother of this family) agreed to set apart a season at 11 o'clock each day to implore the blessing of Almighty God on their respective families.—Not long had this concert been observed before it was ascertained that several individuals belonging to these families were convinced of sin, and anxious to know the way of salvation. The two eldest sons of this godly *mother* were among the inquirers. Encouraged by this discovery, she became uncommonly solicitous for the salvation of her children, especially those who were serious. One day, after coming from the eleven o'clock concert, she said to a Christian friend, "I have had peculiar exercises to day, while praying for my family. I believe the Lord is about to do a great work for me, and that one of my children is *now*, or will very soon be, a *Christian*." Her sons were at this time, as I mentioned above, living from home, in another neighborhood. The evening of the same day, I had a lecture in that section of the town, and the second son was present.—While the people were assembling, as I stood at the door of the school house, this youth came to me with tears of joy, and in a low tone of voice, said, "I hope I have found the Saviour! He appears precious to me! I don't know but I am deceived, but I hope not." After giving him some advice, the people being collected, I went into the meeting. This young man, who before was gay and thoughtless, has from that time given evidence of a saving change. Now, whether God, at this day, does sometimes give intimations to his children that their prayers are heard and answered, I will not attempt to decide. The same other had similar feelings at another time, respecting another of her sons, who was also hopefully converted. And this lady is not inclined to enthusiasm. She is a person of talents and considerable information; but it is not my design in this paper to discuss curious question. My object is simply to relate some striking facts which stand connected with the prayers of this mother in Israel. In about two weeks from the lecture just mentioned, her oldest son came out bodly on the Lord's side. In two months more, the fourth son, after having been deeply impressed for some time, began to express a trembling hope that his sins were pardoned. Three months later, the father was brought to feel himself to be a guilty perishing sinner. His soul was full of anguish, in view of his past sinfulness of heart and life. After a week of restless nights and anxious days he submitted to Christ. Three months from this, the third son (the only adult member of the family who had remained unaffected) was pricked in the heart, and cried out, "What shall I do to be saved?" In a few days, his soul found peace in the Saviour.

The father and four sons have all united with the church, of which the mother was a member. I have seen this praying mother communing at the Lord's table with her husband and all her adult children; and I have heard this father and each of these sons at different times lead in family worship. Two of the sons are now studying for the Gospel ministry.—*American Pastor's Journal.*

ADVICE TO MOTHERS.

I should entreat a mother by the very love which she bears to her children, to consider well the nature of her duties. I did not require her to go into any difficult discussion on this point for love should be the ruling principle in her heart, and this right feeling is in danger of being kept down by labored investigation. There is that in a mother's feelings, which will urge her on in the right course if she is really desirous of filling the mind of her child with the love of truth. To this feeling I would speak. The duties of a mother, if we may so say, are both easy and difficult; but I hope there is no mother who has not found the highest reward in overcoming difficulties in such a cause; and the whole of her duties will by degrees open before her, if she will but dwell upon that simple yet awful and elevating idea. "My children are born for eternity, and given expressly to my charge, that I may educate them for being children of God." Look around you in the world, and see the different occupations and pursuits of men. "Whose employment seems to you the most sacred, most holy?" Doubtless you are ready to exclaim, "He whose life is dedicated to the spiritual good of mankind; how happy must he be, whose calling is to lead others to happiness—and happiness everlasting!" Well, happy mother! this task is thine. Think not that I rank thee too highly. Raise thy heart in gratitude to him who has entrusted thee with so high a charge. Try to perform it aright.

Thy love and diligence, with the help of Providence, the Spirit of power to assist and strengthen thee, will remove the greatest part of thy difficulties. Look to that Spirit for all that thou dost want, and especially for those two grand requisites, *courage* and *humility*.—*From Pestalozzi.*

From the Rochester Observer.

Mr Chipman,

Looking over an Album the other day, I found the following beautiful extract on the "Resurrection," which, although it may not be entirely new to your readers, I think it worthy a second perusal by all, especially, those who estimate aright that glorious event, and if you think proper to give it a place in your paper, you will gratify, at least, one of your readers

"THE RESURRECTION."

"Twice had the sun gone down upon the earth, and all as yet was quiet at the sepulchre; death held his sceptre over the Son of God—still and silent the hours passed on—the guards stood at their posts—the rays of the midnight moon gleamed on their helmets and on their spears—the enemies of Christ exulted in their success, the hearts of his friends were sunk in despondency and sorrow; the spirits of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God. At length the morning star arising in the East, announced the approach of light; the third day began to dawn upon the world, when on a sudden the earth trembled from its centre, and the powers of heaven were shaken, an angel of God descended, the guard shrunk from the terror of his presence and fell prostrate on the ground; his countenance was like lightning, and his raiment was as snow; he rolled away the stone from the door of the sepulchre, and sat upon it. But who is this that cometh forth from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength. It is thy Prince, O Zion? Christian, is it your Lord? He hath trodden the wine press alone: he hath stained his raiment with blood, but now as the first born from the womb of nature, he meets the morning of his resurrection. He rises a conqueror from the grave, he brings salvation to the sons of men.—Never did the returning sun usher in a day so glorious? It was the jubilee of the universe. The morning stars sang together and all the sons of God shouted aloud for joy. The Father of mercies looked down from his throne in the heavens; with complacency he beheld the world restored; he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him when the blessings of the Eternal descended as the dew of Heaven for the refreshing of the nations."

RATIONALISTS.

The Rev. J. G. G. Wermelskirch, under date of Oct. 2 1827, "A late disputation, held in Leipsic, upon the question, *That the Rationalists of the present day are the old Naturalists, and the enemies of Revelation*, has caused a great sensation, and may lead to very momentous consequences. The whole system of the Rationalists is brought before the public in a printed address. The Rationalists are much enraged. Professor Krug their great champion, has been completely beaten by the pious disputant, Dr. Hahn.—*London Jew. Expos for April.*

The *Word* is the highest Court of the King Eternal; and to appeal from it to the authority of natural philosophy or the light of nature, is like appealing from Congress to the law of a single Justice.—*Unpublished writings of Hallock.*

Poetry.

RELIGION.—By Montgomery

Through shades and solitudes profound
The fainting traveller winds his way
Bewildering meteors glare around,
And tempt his wandering feet astray

Welcome, thrice welcome, to his eye
The sudden moon's inspiring light
When forth she sallies through the sky
The guardian Angel of the night!

Thus mortals blind and weak, below
Pursue the phantom Bliss, in vain;
The world's a wilderness of woe,
And life a pilgrimage of pain!

Till mild Religion, from above,
Descends a sweet engaging form
The messenger of heavenly love,
The bow of promise in a storm!

Then guilty passions wing their flight
Sorrow, remorse, affliction cease;
Religion's yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge depart,
And folly flies her chastening rod;
She makes the humble contrite heart,
A temple of the Living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal scenes sublime,
She points the way and leads the soul.

At her approach the Grave appears
The gate of Paradise restored;
Her voice the watching Cherub hears,
And drops his double flaming sword.

Baptized with her renewing fire,
May we the crown of glory gain;
Rise when the Host of Heaven expire
And reign with God for ever reign.

From the Visiter & Telegraph.

INFANT BAPTISM.

A new work on Infant Baptism, has recently appeared from the press at Andover, Mass. comprising nine Lectures, a part of the regular course of instruction, required by the Laws of the Theological Seminary in that place, in which the Author the Rev. Dr Woods, is professor of Christian Theology.—These lectures are published at the request of the students, to whom they were first delivered two years since, and at the solicitation of many ministers and other students who were acquainted with them. They appear to have been written in the exercise of that spirit of love with which it becomes a disciple to defend *every* part of the religion of the meek and lowly Jesus. They breathe the spirit of the gospel towards those who assail the truths which they are designed to defend. The writer enters upon the discussion with an important object in view; and the course he pursues to attain it, is the straight forward one. With a fixedness of purpose in his manner of treating this long controverted question, he unites so much courtesy and mildness, as to disarm opposition, and conciliate the good will of those who may dissent from his views. There is probably not a single sentence in this book which will give offence to a candid conscientious christian of any denomination.

Dr. Woods' reasoning is clear, connected, and forcible; and we might add, in the words of a reviewer, that the positions which he has established cannot be overthrown by any weapons taken from the armory of God."—But we would leave the inquirer to make this inference for himself after a careful perusal. We recommend this work to the attention of our readers and to the christian public generally. We wish to see it extensively circulated for several reasons;—1st. because the baptism of infant children, if it is, indeed, a gospel ordinance, is both a duty binding on the church and a great privilege: it is a privilege both to the parent and to the child. It strengthens the union by which the former is bound to the church, and reminds him of the important duties which he owes to his offspring, whom he has solemnly dedicated to God; it reminds the child in that period of life when temptation is strong and with difficulty resisted, of the relation to God and adds new power to the instructions dictated by parental love. The christian parent who considers his child as a proper subject of baptism, while viewing the interesting relations he sustains to his God and Saviour, and to those who are united to him by the strongest ties of nature and affection cannot willingly deny them the privilege of a Union with the church of Christ.

2 Another reason why we are glad to see this work before the public, is because it is greatly needed. There is a want of information among christians, respecting the nature and amount of the evidences which have been transmitted on this subject. There have also been, we think, too many unqualified dogmatical assertions which beg the very questions in debate. We have observed that some of our brethren have from time to time, been calling the attention of the public to these questions through the columns of their newspapers. This subject has often been presented to the public during the last few months, by the Religious Herald, the Columbian Star and Christian Secretary. We have not less than a dozen of these newspaper essays now lying before us. The arguments they present, are various; we cannot enumerate them here—we will just quote the position or axiom on which one great chain of reasoning hangs; it is as follows;— INFANT BAPTISM NOT SUPPORTED BY THE BIBLE—BISHOP RAVENSCROFT HIMSELF BEING JUDGE!!" Let us make this into something like a syllogism, and see its power:—*Bishop Ravenscroft is a Judge of this question;* HE *says that Infant Baptism is not supported by the Bible;* ergo, *it is not supported by the Bible.* No one, it is presumed, will ask, who made Bishop Ravenscroft Judge in this matter, or question the infallibility of his decision. Now this, which is no unfair specimen of much of the newspaper logic of our times, we do not think the end of all controversy. But we have no wish to criticise reasoning of this kind, though we are often tempted to try our hand at it.

On the practice of assuming the very question at issue, viz that *the infant children of believers are not proper subjects of Baptism*—and that *the* ONLY *gospel mode of Baptism is* IMMERSION we would just remark, that bold assertions, unsupported by evidence, cannot be favorable to the cause of truth. Instead of checking the spirit of inquiry respecting truth and duty, the gospel awakens and encourages it. It invites the strictest scrutiny, and inquiry and examination appear to be essential to its progressive influence in the world. There is one other topic on which we offer a single remark; it is this—some writers have treated the subject of Infant Baptism with levity. (To designate this treatment by the least offensive term;) they speak of it in a trifling manner and call it, perhaps, "the sprinkling of unconscious infants," &c. On this subject we cannot approve of levity and those who use it, should recollect that the great majority of Christians, since primitive times, have regarded the baptism of infant children, as a solemn and important ordinance, authorized by the religion of Jesus Christ. The associations connected with it in their minds, are of the most sacred character. It is not with them, a relic of superstition, imposed on them by tradition; but a doctrine embraced, and a duty performed, after the most careful examination. If a comparitively small minority, possessing no advantages to obtain information on this subject superior to others, do not regard it as a gospel rite; they can at least respect the feelings, the solemn responsibilities and associations with which it is intimately connected in the minds of their brethren.—We repeat the remark that a popular work on this subject, free from the asperity of polemical controversy, was greatly needed. And the book before us in which the object of the writer is evidently not to force upon the reader the observance of a rite on the authority of naked assertions or private opinion—but to examine the nature and amount of the evidences on the subject, and inquire into the usage of the church in every age, a work of this character will no doubt, be highly acceptable and useful to the Christian public. And those who conscientiously differ from the author will be convinced by his mildness and candor of the impropriety of mingling the spirit of asperity with discussions of this kind. The controverted questions are of such a nature that christians may honestly differ in their views on the... This difference is easily accounted for, by education, opportunities of acquiring information, and the different degrees of conviction produced on different minds by the same amount of evidence. But this difference of opinion about an *outward rite* though an important one, yet as it is not a *fundamental* doctrine of the gospel, *essential* to salvation, ought not to be the occasion of harsh controversy, or create a division among those who are aiming at the same end, who are laboring to honor the Saviour and extend his spiritual reign on earth.

We have not room to review this work in a formal manner in this place, but we may perhaps notice it again. Nor can we here give a full and connected view of the evidences which satisfy our minds on this subject; such a view would be too long an article for the columns of this paper, and this is one reason why we have been silent while others, who differ from us, have been studiously circulating through the community, sentiments which, we doubt not, they sincerely believe, and think it their duty to propagate.

MRS. BAXTER.

Extract of a Letter from Mrs. Margaret Baxter *wife of the celebrated* Richard Baxter *to a friend*

"I will pray for you according to the best of my judgment, and I will tell you for what, that you may know what to pray for yourself. First, that your thoughts may be turned to the magnifying of God's love, and that you may remember that he is as good as he is great, and that you may be more sensible of his mercies than of your own unworthiness. Secondly, I will pray that you may have so lively an apprehension of your everlasting felicity as may make you long to be with Christ. Thirdly, that you may have more of that humility that makes you little in your own eyes. Fourthly, that you may be less tender and liable to commotion and disquiet of mind, and less sensible of unkindness and bodily dangers; yea, and of sin itself while the sense of it hinders the sense of mercies. A meek and patient spirit is of great price in the sight of God. I will pray that you may be delivered from too much inward passion of fear grief, discontent. Fifthly, I will pray that no creature may seem sweeter, better or more agreeable, or necessary to you, than it really is, and that you would look on all as walking shadows vanity & liars farther than you see God in them, or they lead up to him. That they may never be over-loved, over feared, over-trusted, or their thoughts too much regarded. Sixthly, above all, I will pray that you may be less self willed and not so passionately set upon the fulfilling your own will, that is compliant with the will of God or can change as he would have it: that will follow him, not run before him; and can endure to be crossed by God or man without discomposure of mind. Seventhly I shall pray that seeming wisdom may not entangle you either in the concealment of any thing that greatly needs your friend's advice or in hiding your talents by unprofitable science, as to all good discourse upon the enmity you have to hypocrisy; and that you may not live in sins of omission for fear of seeming better than you really are.

By this you may know wherein I think you faulty. The best creature affections have a mixture of creature imperfections, and therefore need some gall to keep us from them. God must be known to be our rest, and therefore the best creature but a creature & miserable world, where we can have no life without smoke, and where our dearest friends must be our greatest grief: and when we begin in hope, in love, and joy, before we are aware we fall into an unanswerable measure of distress.

Learn by experience, when any condition is inordinately or excessively sweet to thee, to say from hence must be my sorrow." W. HILL.

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